

Zion's Herald and Wesleyan Journal.

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION, FOR THE NEW ENGLAND CONFERENCES OF THE METHODIST EPISCOPAL CHURCH.

VOL. XXXVII. { N. E. COBLEIGH, D.D., Editor.
FRANKLIN RAND, Publishing Agent.

BOSTON, WEDNESDAY, AUGUST 15, 1866.

Terms, \$2.50, strictly in advance.
Office, No. 11 Cornhill, Boston. NO. 33.

For Zion's Herald.

THE TEMPTATION IN THE WILDERNESS.

While the book "Ecce Homo" is being so widely read, perhaps it would not be uninteresting to review the story of the temptation in the wilderness, and inquire if there is not a more readable and suggestive method of considering this subject than that followed by the author of this book. To begin clearly, we must remember that the accounts of the story handed down to us by the evangelists must be derived from what the seer himself communicated to his disciples, and in thus discussing something of the history of his private spiritual conflicts, he must have had some motive beyond the gratifying of his curiosity. If we allow these propositions and give them their proper weight, we think we will be compelled at once to abandon all idea that Christ was here tempted as a prophet or as a teacher of miracles, and will fall back on the suggestion of the apostle, that as a man he was tempted in all points like as we are.

Keeping this in view, let us enter into our inquiry. On referring to the gospels, we find in Matthew what we might suppose was a circumstantial account of only the three final sallies of Satan, so to speak, were it not that Luke introduces the same story as if in explanation of what the first says, namely, "he was there in the wilderness forty days tempted," and so leads to consider well, if perchance, he who "taught in parables" may not here have given for our instruction in graphic picture the three great fields in which he met and defeated our common enemies during these forty days of trial. Instead of characterizing the struggles here hinted at as "unique" and as "impossible in the case of any other man;" instead of having our minds filled with the idea of miraculous power as possessed by Christ, we will come to the discussion from this natural standpoint, and see what we will find.

In the simple language of scripture, Satan met our Saviour in the solitude of the desert. "He was an hungered," says the apostle. Now that we have excluded from ourselves all ideas of miraculous power, we must suppose this language to be symbolic. We will give it a natural interpretation, and see if it is not suggestive of the last class of temptations which meets any mind willing to independent religious inquiry. If read, "the staff of physical life" may very properly be taken as representative of our animal wants, hunger will naturally symbolize the necessity we all find ourselves under, (or reflecting in the relation in which we stand to God and his creation) to measure ourselves with physical forces, and with our fellow-men in order to provide for those wants. If this be accepted, then satan's first argument was this: If thou—O Man—art a Son of God—we may pause here to say that all students of the Bible may easily convince themselves that this expression, "Son of God" is not used has no special reference to Christ as the Messiah, but is used as it is also in many other cases, such as indicative of the intimate relationship with God which every man stirred with religious feeling must hope for at least. The little word "the," supplied by our translators, gives a hasty reader of the passage quite a different idea.

If thou art a Son of God, as now, moved by religious excitement and superstition, thou seemest to think if thou art made the pinnacle of creation; if thou art the natural ruler of this world; if thou art truly God's special care; if thy soul is truly allied to him, (and here naturally comes in a discussion of the whole question as to the existence and character of God, which must be more or less sincerely by every one seeking independent religious life); if thou hast really a special claim to sonship, why all this strife and labor and toil and vexation? Why art thou not made a true king; why is there not a better arrangement; why does not nature obey your commands; why must you drudge and toil; why has not the power been given you to "command" the very "stones that they be made bread?" From this standpoint the story becomes simple, natural and inexhaustibly suggestive of thought.

The long struggle between sophistry and distrust on the one hand, and faith and true wisdom on the other, presents itself to our minds in a thousand ways; and everywhere the Saviour's answer meets us full of fitness, full of power: "Man shall not live by bread alone"; "Man shall not live. A mere animal might live and reach a high degree of animal excellence, if only these physical wants were thus supplied; but man needs something more to properly develop his nature." It is written, "it is God's plan, the best plan, the wisest plan, written in your own heart, in your own experience, everywhere written, that to make a man, food and drink, clothing and shelter, are not the only necessities, but he must equally fulfill certain other conditions, (by every word that proceeded out of the mouth of God). All these must be obeyed to make a man; and if you study them, their wisdom, their adaptability to your personal wants will prove them God-appointed; thus turning the very weapons sharpened to attack faith in God into the strongest use in sustaining that faith.

Defeated here, where does the adversary most naturally follow? Let us read: Then the devil took him up into the holy city and setted him on a pinnacle of the temple, and saith unto him, "If thou be a Son of God, cast thyself down; for I say unto thee, that the kingdom of God is thine." Did the Saviour now really leave the desert; or shall we inquire if the language may not here also be symbolic? May we not most naturally conclude from a consideration of the text that it must be taken in an allegorical sense? The "holy city" and "the temple" very naturally regarded as representing religious worship, the externals of religious faith; the pinnacle of the temple would then be a standpoint from which the objects and the results of this worship could be studied.

Satan had in vain discussed the sophistries of atheism, deism and Pantheism, with all their arguments in favor of distrust and impurity. The Saviour had met and defeated him on every point. What must he most naturally do? Will he not follow him up into the eldel of faith? Nay, he will lead him, if perchance the opportunity to mislead may present itself. He follows then the direction the argument has taken. He acknowledges there is a God, and that he does care for man—and then takes advantage of the clear conception of God's love and his providences which have been presented in the discussion, in order to lead Christ to overtrust him, if he may use such an expression. There are two weak spots in our human nature at which he here strikes: First, if we have this clear view of God's love and of his special providences by which all our very difficulties, and even our failures are seen to be his instruments for our cultivation by which he makes men of us, if we really feel that we are his children; if then he is a Son of God, truly (this time Satan acknowledges there is a God, and acknowledges that he does love—his blow is at something else); if all the visions your mind has just pictured to yourself are really true, what a spectacle do you have from this pinnacle? What is the need of all this external worship; what the need

of churches and church organizations; what the need of constant watchfulness? "It is written," indeed all the argument we have just held, shows it, "He shall give his angels charge concerning thee; every thing around you, you find to be God's special messenger, (every word that proceedeth out of the mouth of God) to prevent your wandering irrevocably from him. So cast thy down," cut loose from them all.

Such is one branch of the argument. The other aspect which this temptation to *overtrust* may take, is a little different. We have said that the Holy City and temple symbolized religious worship everywhere; but to Christ in the desert they symbolized especially Jewish worship and Jewish ordinances. Satan then in taking him to the pinnacle must have called his attention especially to the worship of that day. Referring to the previous discussion we can imagine him saying, Yes, that is really necessary for the safety and good order of society, a problem which should be solved with geometrical precision." According to Montesquieu, the founder of the modern science of the philosophy of law, "Every act of punishment is really necessary for the safety and good order of society, a problem which should be solved with geometrical precision."

To the sententious wisdom of Poor Richard is to the same effect: "An ounce of prevention is worth a pound of cure." Boccaccia says,

"The question, whether the punishment of death is really necessary for the safety and good order of society, is a problem which should be solved with geometrical precision."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented." The sententious wisdom of Poor Richard is to the same effect: "An ounce of prevention is worth a pound of cure."

Boccaccia says, "The question, whether the punishment of death is really necessary for the safety and good order of society, is a problem which should be solved with geometrical precision."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

Heathen Seneca says, "The wise man punishes, not because an offense has been committed, but that offenses may cease. For the past cannot be recalled; what has not yet occurred may be prevented."

MISSIONS.

FROM OUR MISSION ROOMS AT NEW YORK.

ORDINATION OF A MISSIONARY.—The ordination of Rev. John Francis Thompson, a missionary for South America, to the offices of deacon and elder in the church of God, was an event, in many respects, of great interest to us. The Rev. Mr. Thompson himself was a member of our Sunday School in Buenos Ayres, and was "born again" during the week of prayer, seven years ago. Being prepared for his mission by the efforts of his mother and Rev. Dr. Goodfellow, he came to this country (the States) four years ago and entered the Ohio Wesleyan University, graduating in the present season. His wife is the widow Rev. Dr. Goodfellow, Bishop of the church, and him on Friday evening, August 3, in the Bedford Street Church, in the presence of a large audience. The bishop was assisted by Father Bush, Deacon Fletcher, W. P. Condie, L. S. Wood, A. R. Sandford, Thomas B. Smith, A. L. Long, missionary from Bulgaria, and Rev. Bro. Deyo, of the Advocate. The services were opened with a hymn, "Sing unto the Lord," and a sermon and prayer by Dr. Sewall. The missionary, by request of the bishop, gave to the congregation an account of his conversion and call to the ministry. This was done in a manner which was a true model to all. The Rev. Dr. Haven followed with a brief and forcible address in his usual felicitous style, and was followed by Bro. Phillips in the execution of that noble piece of music set to the words of "Our Mission."

Bro. Rev. Long, from Bulgaria, then presented Bro. Thompson to the bishop to be ordained a deacon. Doctor Bush presented him to the bishop for ordination, and at the conclusion of the ordination Bro. Phillips sang a missionary piece with the chorus, "Shall we meet you all there?" Among items of interest in our own affairs was the arrival of Mr. V. B. Hill, our superintendent of the Sunday School in Buenos Ayres in the days of Bro. Thompson. This gentleman is also the brother-in-law of Rev. Dr. Lee, our pastor. Mr. Thompson's college mates were present, both grandsons of Father Boehm, and last, though not least, the wives of some of our preachers who have been present on this occasion. In the meantime the congregation very generally came forward to greet the missionary and his wife, and to bid them farewell. The time of the sailing of the "White Wing" was delayed until Monday afternoon, so as to give Bro. Phillips and Sister Hill an opportunity to leave both Doctors Sewall and Haven, and to visit the Sands Street Sunday School and Church, where, with Rev. Dr. Fletcher, they enjoyed the last communion.

Arrival in China.—Rev. L. M. Wheeler writes from Hong Kong, May 21, to the Mission Rooms. After a voyage of one hundred and forty-nine days, and having been delivered by the good hand of God from many perils, we have safely arrived at our destination. Paul has indeed given us many reasons to rejoice in the enjoyment of comfortable health. During the passage we called at Cape Town, South Africa, and at Java, in the Straits of Sumatra; rear on the 21st of June. Paul was excellent. Our general health was that could have been expected. A steamer will convey us from Hong Kong to Foo Chow, where we hope soon to join the noble band who are toiling to establish the Redeemer's kingdom.

Arriving George—Mr. W. A. Cox, for seventeen years a member of the Board of Managers of the Missionary Society, departed this life on the morning of the 10th instant. This good man, "always even, always well" was in the boardroom and in his chair as a member of the Missionary Society, a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

MIDDLE TENNESSEE MISSION DISTRICT.—The report of Rev. A. A. Gee, superintendent, for the quarter ending June 30, shows a net increase of 205 white and 390 colored scholars, making a total enrollment of 1,755. The Sunday School membership is 1,255. The Sunday School statistics show 1,576 scholars, being an increase of 899 during the quarter. Five new societies have been organized during the quarter, and the Wesleyan Chapel, in Nashville, enrolls 551, with an average attendance of 340. The day school has an average attendance of 751, with an average attendance of 360. We are in the field, white and colored preachers.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

BANGOR CENTENARY.—Mr. W. A. Cox, for seventeen years a member of the Board of Managers of the Missionary Society, departed this life on the morning of the 10th instant. This good man, "always even, always well" was in the boardroom and in his chair as a member of the Missionary Society, a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

DR. MCCLINTOCK.—Dr. A. G. Dr. McClintock, presiding elder of the Charleston District, West Virginia Conference, writes to the Mission Rooms:

"I have been once around the Charleston District, West Virginia Conference. I am preparing for a correct and full report for the second quarter. I have a clear idea of the condition of the district, of which are self-supporting; the remaining ten are aided from the Missionary Society. It affords me pleasure, however, to say that Dr. Lovell, our pastor, is a devoted friend to the cause. We are admonished by noticing that of the nine officers of the board who were in the service when Bro. Cox was elected, two are now dead, and of the thirty-two laymen who were elected with him, at least twelve have departed this life.

ZION'S HERALD AND WESLEYAN JOURNAL, AUGUST 15, 1866.

131

2d. 11 Unitarian, 3 Universalists, 2 Mormon, 10 Christian, 84 Dutch Reformed, 2 Scandinavian, 1 Adventist, 4 Congregationalists, 1 Second-Baptist, 1 Pres., 1 Latin, 1 United Presbyterian, 4 German Reformers, 1 Jewish, and 1 Spiritualist Church meetings in New Jersey, of the capacity of 461,796 persons, and of the value of \$7,762,705.—Tracer.

Cyrus McCormick, inventor of the reaper, has recently endowed two theological professorships, one of \$15,000 and one of \$30,000. These professorships are in Washington College, Virginia, of which Gen. Lee is President, and in Hampden-Sydney College, Virginia.

The receipts of the American Board for the ten months ending June 30th, were \$812,940.

Mr. Tracy H. Harris, of New York, has given \$100,000 to Rochester University, which completes the contemplated endowment of \$100,000.

The graduating class at Andover has the present year numbered 23.

It is estimated that during the recent war 1012 clergymen of different denominations were buried in the South.

Lord Lyons, British Ambassador to Constantinople, is exerting a strong influence in behalf of full religious toleration in Turkey.

Books and Periodicals Received.

The Galaxy for August. New York: W. C. & F. P. Church.
1866's Living Age for Aug. 15. Boston: Little, Son & Co.
Friend of Truth for Aug. 15. Boston: Little, Son & Co.
Fifth Annual Report of the Directors and Officers of the American Association at Harvard for the Education and Instruction of the Deaf and Dumb; Collins Stone, Principal; 277 pp.
The Missionary Magazine for August. Boston: Mission Society.
Thirty-Eighth Annual Report of the Boston Seminary Friends Society. Boston: Seminary Friends Society.
Practical List of the New England and Vermont State Agricultural Societies, to be held at Brattleboro', Sept. 7th, 1866.

PERSONAL.

Rev. James Hartford, of the East Maine Conference, and pastor of the M. E. Church at Georgetown, died on the evening of Aug. 8th.

Rev. Newman, editor of the *New Orleans Advocate*, was in New York on the 6th. He left New Orleans two days before the riot, and stated that the Union men were not fearing an attack, having been assured by Generals Sheridan and Baird that peace should be preserved.

Rev. M. H. Mickey, of the Detroit Conference, for years a missionary to the Indians, on his way to the White Mountains, spent Sabbath before last in this city, and preached in the afternoon at Grace Church.

A. D. Cunningham, of the Northwest Indiana Conference, has been elected president of the Northern Indiana Female College, in place of Rev. Levi Tarr, resigned. The latter is to labor as Centenary Agent of the college.

Rev. R. Andrus, of the Illinois Conference, has accepted an invitation to take charge of the college at Quincy, Ill. The institution will be re-opened in September.

Rev. George P. Euler, formerly a minister in Berkshire county, has been appointed United States Consul at Ravenna.

WEEKLY SUMMARY.

Domestic.
 One thousand Indian scouts are to be organized for the Western frontiers.

Secretary McCulloch and family went on a trip to San Francisco.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

One day last week Gen. Butler visited the American Dental Association, which was in session in Boston. The Association afterward passed a resolution which, among other things, expressed the wish that Gen. Butler had been in command in New Orleans during the late riot. Some Southern members tried in vain to have the resolution rejected. Dr. Clark, of Savannah, attempted to speak of the General as a man who stole silver spoons. Hisses and cries of order interrupted the speaker. Finally he said that he had as much respect for Gen. Butler and Gen. Grant as any other man, "but he came from a people among whom he could not live if the resolution passed in the morning about Gen. Butler remained upon the record."

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 10th.

The means on hand for paying off the debt are about 5,000,000. About 2,500,000 were extraordinary expenses, for state tax, erecting public buildings, etc. The estimated expenditures for the year 1866 amount to \$85,893,334, and the receipts to \$870,500, leaving the amount to be raised by taxation \$63,028. Last year the tax assessed was \$5,946, but 150,403 were abated.

The British Parliament dissolved on the 1

Poetry.

THE LOVE OF CHRIST WHICH PASSETH KNOWLEDGE.

I bore with thee long weary days and nights,
Through many pangs of heart, through many
tears; thy hardness, coldness, slight,
For three and thirty years.

Who else had dared for these what I have dared?
I ploughed the depth most deep from bliss above;
I not my flesh, I not my Spirit spared;

Give thou me love for love!

For thee I labored in the daily death,
For thee I wept, for thee I sigh'd, for thee I groan'd;

Men only marked upon my shoulders borne;

The branding cross; and shouted hungry voiced,

Or wagged their heads in scorn.

Then did nails grave on my hands; thy name

Did thorns for frontlets stamp between mine

Holy One, put on thy guilt and shame;

I, God, Priest, Sacrifice.

A thief upon my right hand and my left;

Six hours alone, athirst, in misery;

At length in death did smote my heart and cleft

A hiding-place.

Notled to the eacking cross, than heid of down

My dear, whereto to stretch thyself and sleep;

So did I win a kingdom—share my crown;

A harvest—come and reap.

Christina Rossetti.

Memoirs.

For Zion's Herald.

MARY ELIZABETH STUBBS.

Mrs. Mary Elizabeth Stubbs, wife of Rev. R. S. Stubbs, of the N. H. Conference, and daughter of the venerable Father Nevens, of Concord, N. H., departed this life in Nashua, N. H., June 17th, 1866, aged 41 years, 7 months and 5 days. Held in very high esteem, and universally beloved, the news of her decease will be heard with sincere grief throughout the Conference, and especially in the several charges where for nearly thirteen years she had been the laborious, uncomplaining, judicious wife of the Methodist minister, and the constant and true friend of the societies where her lot was cast.

Her excellencies were fully known only to her sorrowing husband; his language is, "My affliction is deep, and my grief is inexpressible, yet I devoutly beseech God whose hand hath stricken me, for it was his hand that bestowed upon me, and continued unto me for nearly thirteen years, the companionship and affection of a remarkable woman; one whose presence, and looks and words regulated my motives of action, influenced my methods of thinking, and moulded my purposes of life." Amid the perturbations incident to the itinerant's life, her calm, pure spirit was never jostled out of its equilibrium; faithful as the magnet to the pole, her high-toned counsels always urged to duty, to sacrifice and to faith in God. The wonted benignity of her calm blue eyes was never so full of manifest delight as when, amid trials and injuries, fancied or real, her husband checked the murmuring thought, suppressed the complaining expression, and patiently responded to the demands of each new and trying exigency.

The distressing illness of the closing weeks of her earthly career were marked by the distinguishing excellencies of her life, patience and trust in God. In the near prospect of leaving her weeping husband and five precious children she exclaimed, "It is all right."

Thus the friends who have enjoyed her Christian counsels and companionship at Meriden Village, Manchester Centre, Plymouth, Great Falls, Keene, Claremont, Newmarket, Lawrence, East Salisbury and Nashua, will rejoice to learn that the gospel sustained her in the fearful hour of dissolution. To God be all the glory. The prayers of the church are affectionately solicited in behalf of the aged parents and sister, and our deeply afflicted brother and his children.

Nashua, N. H., Aug. 1. E. A. SMITH.

For Zion's Herald.

REV. NEHEMIAH HYDE.

Rev. Nehemiah Hyde died in Canterbury, Conn., July 4, aged 65 years. He was converted at the age of 14, and joined the Congregational Church. Some years after, through the labors of Bro. Thatchett, he received what he termed the higher life, and joined the class, and soon after was chosen leader. In 1840 he was licensed to exhort; in 1844 he received a local preacher's license; in 1848 he was ordained deacon by Bishop Hedding. Bro. Hyde was a good and useful man, and has left a good name behind him loved by all, saint and sinner. Every one seems to have a good word for Father Hyde. He was another exception from the general proverb, "A prophet is not without honor, save in his own country." He was followed to his grave by a large concourse of people. On the occasion a sermon was preached by the writer in the Congregational Church in the Westminster Society, to a large and attentive audience, from Rev. vii, 9, 17; and at the request of many friends, another was preached in the Methodist Church, from Rev. vi, 10. On both occasions the people seemed to feel that a good man had been taken away. Father Hyde had a severe and protracted sickness, but he possessed his soul in patience, and suffered like a Christian. The last time I saw him, two days before he died, he said all is well; and although it was difficult for him to speak, he said, "O what a glorious system is Christianity; how beautifully adapted to man's condition in life and in death." He rests from his labors, and his work will follow him.

DAVID BRADBURY.

For Zion's Herald.

REV. S. S. MACREADY.

Rev. Charles S. Macready, of the New England Conference, whose death was noticed in the *Herald* a number of weeks since, was my beloved nephew, born in Portsmouth, N. H., Feb. 3, 1811. Died in Plainfield, Ill., April 12, 1866, aged 55 years. In an early period of life, when left motherless and thrown out in the wide world, he was marked as a child of a watchful and gracious Providence. He was converted in Dorchester, Mass., under the labors of Rev. L. Johnson, when about 17 years of age, and licensed to preach in 1830. Admitted in the New England Conference in 1831, having for his first appointment Sciaduate and Marshfield. His subsequent appointments were Salem, Taunton, Newton Upper Falls, Providence, Edgartown, Warren, Lynn, Webster, Southbridge, Fitchburg, Mendon, East Boston, Newton Upper Falls, and Cambridge. In 1856 he went West, and labored two years and a half in the Spring Street charge, Milwaukee, Wis. His other Western appointments were Belvidere, La Salle, Champaign, and Plainfield. At the time of his death he was supplying Linton. During the late war he was in the Union army, Captain of the 30th Illinois Infantry, and was in several of the fights on the Peninsula. His regiment honored and loved him, as officers and men testify. By nature he was warm, impulsive and frank to a fault. A sincerely good man, loved the cause of Christ, striving for its promotion in all the variety of conditions in which he was placed. One that knew him well said, "I have a vivid impression of the genuineness of his conversion, love of prayer, and all religious exercises—earnest, simple-hearted and efficacious in a life of piety and Christian activity. He and I used frequently to pray together when we were lad at home, and his simple fervor, faith and fidelity convinced me that he was a Christian."

He was an acceptable and talented minister, early engaged in the anti-slavery cause, and rejoiced in its final triumph. As a father he was affectionate and cheerful; fresh hopes were held up to his children each day, and his conversation

in public and private, was on the all engrossing subject of the soul's salvation. Six weeks before he died he was brought near the gate of death by a severe attack of congestion of the lungs. He was fully prepared—nay, longed to be at rest—triumphant, exhorting all who came to see him to faithfulness in the cause of Christ. His constant exclamation when rallying from severe prostration was, "Christ, all in all." He died very suddenly, but peacefully entered his rest. "All the trials and labors of thirty-six years of active ministry, he was faithful and successful in the work of saving souls, and fell at last almost at his post, having a little previously closed an engagement at a protracted meeting with a church several miles from home in which many precious souls were saved. He has left a wife and several children; two are sons; the eldest is in the ministry, and connected with the Providence Conference.

"Water falling day by day
Wears the hardest rock away."

And so repeated kindness will soften a heart of stone.

Whatever you do, do it willingly. A boy that is whipped to school never learns his lessons well. A man that is compelled to work cares not how badly it is performed. He that pulls at his coat cheerfully, strips his sleeves off his shirt, and sings while he works, is the most delighted

"A greater strength knows no rest.
The much possess a peaceful breast."

If you have an enemy, act kindly to him, and make him your friend. You may not win him over at once, but try again. Let one kindness be followed by another till you have compassed your end. Little, great things are completed.

"Water falling day by day
Wears the hardest rock away."

And with songs let us follow his flight,
And mount with his spirit above;
Escaped to the mansions of light,
And lodged in the Eden of love."

Marblehead, Aug. 2. B. OTHEMAN.

Children.

TRUST.

The child leans on its parent's breast,
Leaves there its cares, and is at rest;
The bird sits singing by its nest,
And finds a quiet home.

His trust in God, and so is least
'Neath every cloud.

He hath no store, he sows no seed,
Yet sings aloud, and doth not heed;

By flowing streams or grassy mead,
Men, who forget, in fear of need,

A Father's name.

The heart that trusts forever slugs,
And feels as light as hawthorn wings;

A well of peace within its springs;

"See, how birds sing!"

What'er to-day to-morrow brings,
It is His will!

Good News.

For Zion's Herald.

A PARABLE OF THE RAIN-DROP.

For weeks there had been no rain. The dry winds whirled the dust in the air. The earth was parched and hard. The grass was drying up, and the leaves and flowers were withering upon their stems. The crops seemed to be burning up, and all the hopes of a generous harvest were fast disappearing.

A young farmer had purchased a number of acres of land, well situated, and giving good promise of large returns for the labor he might expend upon it. He could not entirely pay for his farm in ready money, but expected from his crops to obtain enough to make up the sum agreed upon. "He was not afraid of hard work, nor of rising very early in the morning. He spared neither care nor toll upon his land, until the whole farm looked like a garden, and his crops promised him a full return of all his labor. But now this dry-heated term had come upon him, and all his hopes were blighted. He walked slowly and sadly out upon his farm, surveying the desolation caused by the blazing rays of the sun. His fields seemed to be fairly crying aloud for moisture.

"I am washing myself," replied Charlie's father. "Birdie is very neat and clean. You see that I have not made him cross to have his face washed." Charlie was none of your simpletons, and he saw the point of his father's remark, and he smiled.

"Early to bed and early to rise.

"Will make a bird healthy, happy and wise."

"He is singing enough," responded Charlie, or he wouldn't sing so."

"Very true," replied his father, "birdie always wakes up early."

Charlie looked puzzled; he could not exactly tell whether his father was personal or not.

Another day Charlie insisted that birdie should be treated to coffee. His father and mother drank it for breakfast, and Charlie thought that so good must be the taste of it. So he asked his mother if he could have some to please his little boy.

"No, you can't have any," said Charlie, "but birdie refused to drink. Flying around the house he seemed to want what kind of a drink had been furnished him, and finally he flew back to his nest, and much as to say, "That's not the drink I like."

"Birdie is a teetotaller, you see," said Mr. Dearborn to his child, "he will not tea nor coffee."

"No, mum," added Charlie, who was a Band of Hope boy.

"No, I will drink nothing but the pure, sparkling water that God made for him. So that we have one more member in our family temperance society. The other day you said that we had one less member in our family—mother—and yourself; birdie belongs, so far, that there are four of us."

Charlie concluded it was so, and besides, he was suspicious that the hemispheres could be cold water fowls if birdie was; at any rate he resolved to find out.—YOUTH'S TEMPERANCE BANNER.

For Zion's Herald.

ENIGMAS.

No. 34.

I am composed of 64 letters.

My 33, 28, 20, 5 was the first of the 45, 39, 15, —23.

My 5, 15, 23, 26, 44, 32, 54, 41, 16, 33, 31, 30, 8 is an appellation of Deity.

My 7, 4, 37, 52, 48, 51, 64 was a tyrant king.

My 23, 21, 37, 17 was a 54, 4, 59, 62, 16.

My 47, 59, 6, 2, 51, 63 was the name of a 54, 11, 10, 50, 12.

My 40, 5, 33, 34 is an animal mentioned in the Bible.

My 57, 42, 14, 55, 60, was an offering made for 8, 26, 56.

My 36, 48, 27, 49, 31 is a food mentioned in the Bible.

My 61, 41, 43, 5, 53 was a city of refuge.

My 7, 39, 47, 45, 37, 4 is a mountain mentioned in the Bible.

My 36, 8, 48, 59, 28, 64 was a prophet.

My 27, 28, 50, 30, 45, 55, 65 was an ancient city.

My 16, 43, 10, 17, 8 was a plague.

My 20, 35, 54, 4, 48, 15, 39, 36 was a 13, 37, 7.

My 44, 48, 56, 2, 55, 65 was in Israel.

My 42, 26, 53, 40, 55, 43, 53 was a martyr.

My 43, 60, 57, 31, 58, 29, 55, 3, 47 is our 7, 18, 22, 47, 59, 33, 29, 20, 54.

My 30, 24, 19 is sometimes spoken of in connection with an apple.

My whole is an institution of learning.

M. W. A. E.

ANSWER TO ENIGMA NO. 33.

"Southern Confederacy."

FUZZLE.

C. O.

S. I.

A FABLE.

A cat caught a sparrow and was about to devour it, but the sparrow said:

"No gentleman eats till he washes his face."

The cat, struck at this remark, set the sparrow free, and the sparrow flew away. This vexed and angry feline was about to catch another sparrow, when the example of the first was repeated.

"I am turning two swallows out of my yard," said George. "I said I would not play with swallows, and I won't."

That is the right time and place to say, "I will not wish every bird would take the stand, No parrot will ever be able to stand the stand, No parrot will ever be able to stand the stand."

"They shall not take the stand, T. P. Higgins."

MRS. ABIGAIL BENSON, of Dresden, Me., died July 19th, aged 78 years. She was born in Boston, Mass., and came to Dresden when a child, where she has been continually ever since. Her son, M. E. C. Benson, died in 1851, and her daughter, Rev. Mrs. Leonard Benson, in 1856. She was a member of the Methodist Church, and a widow.

She was a widow for twenty years, and died in the same house in which she was born.

She was a widow for twenty years, and died in the same house in which she was